



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BOOK NOTICES

New Wars for Old. By John Haynes Holmes.
New York: Dodd, Mead & Co., 1916.
Pp. xv+369. \$1.50.

This is a book of straight-out Pacifism, put with clearness of statement, deep earnestness, and profound confidence in it as the only permanent working theory for individuals and nations in their relations with one another. It commands attention and respect from the first page. The book contains ten chapters. The problem of Pacifism is clearly stated at the beginning. Then the logic and fallacies of the doctrines of force are taken up. Four chapters are devoted to "Non-Resistance." Then the author answers the questions, "Is War Ever Justifiable?" and, "Is Permanent and Universal Peace to Be Desired?" The final chapter is concerned with "The Duty and Opportunity of America To-day." Dr. Holmes does not hesitate to take extreme ground on the subject he is discussing. He says: "War is never justifiable at any time nor under any circumstances. No man is wise enough, no nation is important enough, no human interest is precious enough, to justify . . . war" (p. 282). There is no stronger expression of the unequivocal pacifist position than in this volume. Not the least interesting section of the book is the two chapters devoted to examples of non-resistance.

Christian Certainties of Belief. By Julian K. Smyth. New York: The New-Church Press, 1916. Pp. xi+123.

Four fundamental Christian doctrines, Christ, the Bible, salvation, and immortality, are stated here plainly and positively as they are held by the Swedenborgian or New-Church. In brief, there is one God fully contained in the divine-human Lord Jesus Christ (p. 12); the Bible is God's word, to be interpreted on the literal, intellectual, and spiritual planes (p. 51); salvation consists in making a person what God intended him to be through Christ (p. 57); immortality is a fact attested by the resurrection of Jesus, the conditions of which are best described by Swedenborg (p. 112). The author's attack upon the historical study of the Old Testament is poorly carried out. To call the earliest documents "Bibles" is absurd, as, for example, "there is not a word of direct testimony that any of the three alleged primitive Bibles (JEP) ever existed. They are nowhere named. Their existence is purely hypothetical" (p. 43). Of course, the "Scriptures are holy by virtue of the inner, divine meaning which they possess"; but "spiritual" interpretation is the mother of mischief in Bible study. The writer's style is clear and

interesting and he writes with the fervor of deep conviction. The book is attractively printed.

A History of the Family as a Social and Educational Institution. By Willystine Goodsell. New York: Macmillan, 1915. Pp. xiv+588. \$2.00.

This book is a genetic study of the family in its leading stages and by nationalities from its primitive forms to our own times. By "primitive" he means "such savage or barbarian groups as exist at the present time." Naturally the origin and meaning and forms of marriage, and the different theories connected therewith receive special attention at the beginning and appear all the way through.

Under the patriarchal family three leading types have each a separate chapter—the Hebrew, the Greek, the Roman. Then follows a chapter on the influence of early Christianity upon marriage and family customs in the Roman Empire. This leads up to the family in the Middle Ages, which in its turn is followed by the family during the Renaissance.

Then the treatment becomes more specific and takes up the English family in the seventeenth and eighteenth centuries, and, in the order of development, the family in the American colonies. The effect of the industrial revolution on the family now becomes an urgent subject. Thus we are led to a chapter on the English and American family during the nineteenth century.

In view of the entire history of the family what is our present situation? The answer to this question is given in a chapter of 38 pages.

That the present situation is satisfactory no one believes. What then shall we do? The concluding chapter gives the current theories of reform. The reader may take his choice, or in the light of history and present experience formulate a theory of his own.

The book comes under that class of writings known as Introductions, and it meets the requirements well.

Paradoxical Pain. By Robert Maxwell Harbin.
Boston: Sherman, French & Co., 1916.
Pp. xxi+212. \$1.25.

The technical use of terms in the title requires explanation. That kind of pain which in the end serves some beneficent purpose and makes a contribution to the constructive forces of life is called "paradoxical." The book is devoted to a discussion of this subject in three major sections which may be designated as

physical, intellectual, and spiritual. The third part occupies more than a half of the volume and is the most suggestive and clarifying. The author is a physician and has thought earnestly on the deeper aspects of the topic. He justifies the presence and function of pain in religion; he shows how temptation may be successfully met and made the source of strength and peace. This is not a theodicy; it does not attempt to make all suffering rational. But it is a stimulating discussion of the place of certain kinds of pain and struggle in the development of life and character; to this end it is useful in helping anyone who is trying to think his way through this complex and bewildering question. The work of the printer is well done.

The Mythical Interpretation of the Gospels:

Critical Studies in the Historical Narratives.

[The Bross Prize, 1915.] By T. J. Thorburn.
New York: Scribner, 1916. Pp. xxiv+356.
\$1.50.

This book offers a detailed statement and an emphatic rejection of the views of those extremists who regard the gospel narratives as purely mythical. The writers chiefly considered are J. M. Robertson, W. B. Smith, and A. Drews. The material is not treated in its broader historical outlines, but atomistically, proceeding point by point through the gospels, beginning with the accounts of Jesus' birth and ending with the story of his ascension. In each instance the chief mythical view is stated, its absurdity is indicated, and the historicity of every item in the gospel narratives is as a rule stoutly affirmed. The author recognizes practically no middle ground between a wholly mythical interpretation on the one hand and a wholly historical one on the other. He makes no use of the results of modern critical study in the interpretation of the gospels.

How Christ Would Organize the World. By

Ralph W. Nelson. Lawrence, Kan.: *University of Kansas News-Bulletin*, 1916. Vol. XVII, No. 10. Pp. 32.

Notice is here taken of this prize essay by a university student because of the subject and the sociological treatment given it. The title might better read: "Jesus and the Social Order"; or, "Jesus' Social Teaching Applied to the State." Jesus did not undertake to reorganize the world; nor did his teaching provide a program to that end. He did, however, enjoin certain fundamental principles of right living which, if put into practice by men generally, would bring about a new social order. Jesus made love the sum of his social teaching, which he interpreted to mean that all men were brothers together on a common plane, and

should be sympathetic, thoughtful, kind, forgiving, and helpful toward one another in all relations.

The writer shows by his point of view, his ideas, his language, and the literature he has used in the preparation of the essay, that he has received excellent sociological instruction at the University of Kansas. The science of sociology, when it can view Jesus' teaching historically and socially instead of dogmatically and homiletically, will find much meaning and power in the New Testament toward the cause of humanity, and a social order which makes for the total common welfare.

Quiet Talks with the Family. By Charles

Edward Jefferson. New York: Crowell, 1916. Pp. 187. \$1.00.

Dr. Jefferson's "Talks" have won a place for themselves in the literature of modern Christian life by their clearness, insight, and practical character. He now adds another volume, quite the equal of the others, to this useful series. The nine subjects are: the family in general, fathers, mothers, boys and girls, grown-up sons, grown-up daughters, daughters-in-law, grandparents, and masters and servants. Dr. Jefferson's counsels and discussions are always sane and plain. He indulges in no false sense of human values. His ideal member of the family group always impresses one as a genuine human being in spite of his excellence; and the Jeffersonian virtues are attainable even if they are difficult to reach. Dr. Jefferson's crisp style is sometimes overworked until we are wearied by the tapping of his staccato accent. For example, p. 20 contains 16 complete sentences, in which 126 words are used, or an average of about 8 words to a sentence. Of these 126 words, no less than 98 are monosyllables. The high strings of the harp are overworked. We wondered why the first and last chapters were not broken by subheads. The book is well made.

The Gospel of Jesus. By Clayton R. Bowen.

Boston: Beacon Press, 1916. Pp. 235.
\$1.00.

We have here another highly interesting and useful attempt to gather from the first three Gospels a simple unitary picture of the life and teaching of Jesus. Professor Bowen occupies the chair of New Testament Interpretation at Meadville Theological School, and is an excellent New Testament scholar. A volume from him containing *The Gospel of Jesus, Critically Reconstructed from the Earliest Sources* awakens unusual expectations. He says that he has written the book to answer many inquiries as to what the scholars "make of the gospel of Jesus when their critical work is done." The